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in comparatively brief compass, with a comprehensive view of a subject which is of great interest and importance, especially in view of the noteworthy development of liturgical studies within recent years. On page 171 there is a statement whose accuracy we question. Mr. Stone says of the Declaration on Kneeling at the Communion (the so-called "Black Rubric" of the English Book of Common Prayer), "As the 'Declaration' had stood in 1552, a possible, but very unlikely interpretation might have made it consistent with belief in the presence of the body and blood of Christ in the consecrated bread and wine." The words of the "Declaration" as they stand in the Prayer Book of 1552 are as follows:—"lest . . . the said kneeling might be thought or taken otherwise, we do declare that it is not meant thereby that any adoration is done, or ought to be done, either unto the sacramental bread or wine there bodily received, or to any real and essential presence there being of Christ's natural flesh and blood. . . . And as concerning the natural body and blood of our Saviour Christ, they are in heaven and not here." We submit the question whether it is possible to reconcile the above language with belief in the "Real Presence;" a doctrine which it appears designed to set aside plainly and *in terminis*. We do not mean by this to assert that the same must be said of the "Black Rubric" as it now stands in the *present* Prayer Book of the Church of England. As for the American Book of Common Prayer, the Declaration is there omitted altogether.

REMINDERS OF OLD TRUTHS. By Hannah E. Pipe. Longmans.

This really admirable little book is addressed by the authoress "to the friends whom I affectionately remember as girls, sending to them these reminders of old truths by way of God-speed and farewell." The work is divided into two parts, Part I treating of certain directly religious topics as such, and Part II discussing truths connected with domestic and other relationships. Among the topics treated in Part I, are "The Decalogue," "Christian Perfection," "Sacrifice," "Prayer," "The Will of God," "The Fight of Faith." Part II includes chapters on "Family Life," "Domestic Service," "Hospitality," "Unhappy

Marriages," "Order," "Method," "Manners;" all of which subjects are discussed not only in a spirit of genuine piety, but also with a practical wisdom which can only be the ripe fruit of a long life of Christian experience. There are many sentences or even paragraphs which we should like to quote, did space permit. A few must suffice, which may serve to illustrate the character of the book as a whole. Speaking of reverence, (p. 9)—"Even on fit occasions (God's Name) is not to be too familiarly uttered. Familiarity is dangerous in our intercourse with one another; in the most intimate relationships of home some ceremony is 'as rosemary to love.'" Under the head of the Fifth Commandment:—"There is in all obedience an element of self-control." "In these democratic days the praises of authority and obedience are little sung" (p. 15). Under the Sixth Commandment,—"Of righteous anger there is far too little in the world." "Mild He (Christ) was not in denunciation of men like foxes, vipers, dogs and swine. Careless and cold-hearted persons are incapable of wrath like His" (p. 17). "Ill-temper is diabolical." "Murder is commoner than we know" (p. 19). Speaking of divorce (under the head of the Seventh Commandment), "No Heaven awaits the repentance which is unto remission of duties. Such absolution is dissolution. It makes for universal corruption, ending in 'Chaos and Old Night'" (p. 22). As to the ethics of love and marriage:—"From the pulpit and at school young people receive but slight warning of the perplexities amid which, as in a maze, they may lose their way. The difficult duty is for the most part relegated to novelists and poets" (p. 23).

Under the head of Order (p. 174):—"The most encouraging story of reformation that I ever heard was told me recently. Sir T. Fowell Buxton was most disorderly, especially over his papers. In the seclusion of a grave illness, having time to ponder his ways, he repented of this bad habit, and on recovering he sorted his papers, provided them with pigeon-holes, and thenceforth lived a new life from the orderly point of view, and could lay his hand at once on any document wanted." Manners (pp. 187, 188):—"Good Manners save trouble. . . . Is it going too far to say, Never be in a hurry? Certainly it is a counsel of perfection, but perhaps not of despair. He who set us the great

example went through His earthly life with majestic tranquility, and yet left nothing unfinished that He intended to do. . . . Can we not in the track of His footsteps let fretting go, and achieve some statelier peace?"

PRAEPARATIO OR NOTES OF PREPARATION FOR HOLY COMMUNION:

Founded on the Collect, Epistle and Gospel for every Holy Day and Saint's Day in the Year. With Preface by the Rev. George Congreve, M.A. Longmans.

This manual of devotion contains a large store of material suitable for spiritual meditation. Like the best devotional works of the Oxford High-church school, of which it is a product, this volume is marked at once by spirituality and self-restraint. While the inner sense of Holy Scripture is penetrated and is interpreted along lines which may be called "Catholic," the personal element is not obtruded. As Fr. Congreve says in his Preface to the work,— "It is cheering for us, in times of keen historical controversy and questioning of the sacred texts, to contemplate in our prayer that which is not subject to question,—the stream of transcendent character, the light of heroic virtue, which runs all through the Christian age—the lives of the Saints."

THE CHRISTIAN DOCTRINE OF PRAYER. The Bohlen Lectures for 1904.

By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. Longmans.

Bishop Hall has here presented in four lectures the teaching of the New Testament as to Prayer:—its character, method and aim; the spirit which should inform it, and the results which may be rightly expected to follow upon its faithful exercise. In this connection a number of important topics are discussed with spiritual insight united with breadth and accuracy of learning. "The subjective value of Prayer depends on its being really heard." "Intercession includes the faithful departed." "Danger of the Practice of Invocation of Saints:"—these are among the positions which are clearly stated and ably defended from Scripture, reason and Christian experience. As to various questions which have been raised and difficulties which have been urged in connection with Prayer, Bishop Hall says:—"It is the